

W. Laceyball
with 2 Jacksons

THE
PRINCIPLE
OF
HEALTH
TRANSFERABLE;

OR,
HOW TO OBTAIN IMMEDIATE RELIEF FROM
PAIN, AND A SPEEDY CURE IN DISEASE.

ADDRESSED TO ALL WHO ARE
SICK AND SUFFERING.

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G. H. Smith (p. 27)

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HEALTH TRANSFERABLE.

TO THE SICK AND SUFFERING.

THESE observations are addressed to a numerous class—a class including a large portion of the human family. How gladly would the afflicted escape from pain and disease if they knew a means of attaining so desirable an end. How many suffer and know not where to seek relief; how many bear with patience and hope, and know not why they hope. The object of these pages is to assist in promulgating the knowledge of an agent which has cured, in thousands of cases, when all other remedies have failed; to make known a medicine,—but not a quack medicine—not a secret medicine—though medicine nearly approaching to a universal remedy. This medicine is not to be found on the shelves or in the drawers of the drug-

gist, and is yet generally diffused. It is the duty of all who know it to publish it; that all who need (it) may try it.

Before we explain this remedy, let us inquire what constitutes health?—what disease? Health is consequent on the existence of a vital principle acting on, in, or with, the various organs of organised bodies; causing each organ to perform its function in such manner as is conducive to the welfare of the whole mass of organs. This vital principle is a reality—a positive entity. Though it may not be cognizable to the eye or to the ear, to the touch or to the taste, the understanding can have perception of its existence. It may be a general principle diffused throughout the universe; or it may be a particular principle associated with *living* organisms; no examination of ponderable matter has taught what it is. This vital principle either is, or there is derived from it, a power, or force, or influence,—called vital power, vital force, vital influence. Ponderable matter, that which our material faculties can one, or other, or all recognize, is divided into organic and inor-

ganic. All that which has life is organic, and is maintained in its integrity by this force of vitality. Dead matter the chemist can resolve into its primary material elements; living matter the chemist cannot analyze; it must be dead before it can be subjected to his laws of decomposition. When organised matter is deprived of this vital principle it becomes spontaneously disorganised. When the equilibrium of vital force in the living subject is disturbed, disease is the consequence. If this force acts on, or stimulates to excess, one organ or portion of the system, disease of one kind ensues; if this force is wanting or deficient in a part, disease of another class is the result. Some persons have not their natural or needful supply of vital power, and are hence said to be predisposed to disease—they carry the marks of a scrofulous diathesis—they are easily infected by contagion—they succumb readily to noxious influences with which they may come into contact. The man blessed with a full standard of vital force in like circumstances escapes injury; his proper vital force enables him to resist or throw off the detri-

mental influence. Thus health and disease are determined by the supply and distribution of this power or principle, and the capability of organs to receive and transmit it; whatever may be the nature of this force unquestionably it is the only, the whole, and sole antagonistic principle to disease. Its constant effort to protect the living organs from disorganisation, to restore the integrity of disturbed functions, to repair loss or damage received by organic tissues, is usually described as an "*effort of nature.*" Every honest physician not only knows but acknowledges that his art, his science, his drugs, cannot alone cure disease. Dame Nature does the work; he can only aid her by removing obstacles, by preventing influences, which are opposed to her intentions. Physic may be the broom to sweep away an obstruction, or the whip and spur to urge a lazy organ to perform its functions; but if the natural supply of vital power is wanting drugs are given in vain, and disease triumphs over physic; for we cannot expect to find the proper vital force of animal organisms supplied by inanimate matter.

When we consider how the physician has to prescribe in the dark, how varied and uncertain and contradictory are the symptoms and phases of disease, how difficult it may be to act upon an affected organ, even when that organ and its affection are known, can we wonder that disease does often prove too stubborn for the doctor? Should we be guilty of any deviation from the truth if we stated that the doctor, in his endeavours to cure one affection, has sometimes caused another? Can it be said of many drugs in general use that if they do no good they will do no harm? What organ does the physician most often choose for his help-mate? That over-tasked viscus the stomach. The liver is affected, put blue pill into the stomach; there is inflammation of the lungs or pleura, tartar-emetic for the stomach; the skin is hot and dry, a diaphoretic for the stomach; the nervous system is disturbed, anti-spasmodics for the stomach. There is something amiss somewhere betwixt the head and the feet, no matter where or what, the stomach is likely to be made a receptacle for drugs. Poor stomach!

poor stomach! as if you had not work enough of your own to do; when you fail all other organs participate in the failure, and like the over-driven steed you sometimes break down under your burthen, and the severity of the pace to which you are urged. When a patient recovers it is presumed that the doctor and his drugs have cured him; when a patient dies the disease has killed him; when we hear of ruined constitutions, or “not a tooth being left in the head,” it is not the doctor’s fault but the patient’s misfortune. This may be the method of modern science; it may accord with the teachings of medical schools; but Nature does not work in this fashion. What then is to be done? if drugs fail is disease to remain uncured? Not necessarily so. There is a medicine—a very old medicine—a medicine employed even by savage nations who know nothing of science; a medicine, which in this age of science, is working wondrous cures when science has totally failed; a medicine which modern physicians refuse to investigate because it is not kept in bottles with gilded labels, or carried out in pill boxes; a medi-

cine which every professor of the art of healing should well understand; if he neglect to know it, he is false to the true principles of his mission, and a traitor to the patients who place their trust in his skill and their lives in his hands. What is this medicine? by what name shall we introduce it? If you please we will just consider it as Vital Force, Vital Influence. But it is not a stranger, it is well known; its efficacy has been proved by thousands of sufferers from the peer to the peasant; it is recommended by some of the most highly-gifted physicians in this kingdom who have tried and tested its power, who have carefully investigated before they prescribed it; it is used over the whole European continent; in the East, in the lands of the West. It is known as "Animal Magnetism," "Vital Magnetism," "Mesmerism." The reader may ask "what is mesmerism?" Mesmerism is a fact, a "great fact." It is the name generally used in this country to denote an art, a science if you will, a method by which *one human being is enabled, (either by transmission or induction,) to restore health*

to another by imparting a portion of his own vital force; and to regulate the action of the vital force in another by a certain exercise of the vital force in himself.

This is all; it is little; it is much. Little to the mind which is not large enough to comprehend it; much, wonderfully much, to those who can understand its uses, its objects, its ends; the results, both moral and physical, that will certainly eventuate from the extended knowledge and exercise of its principles and practice. At present, perhaps, its practice is better understood than its principles; the time will be when its true principles shall direct its practice. When that time has become present time, the moralist and philanthropist may rejoice; the beauty, the holy import of the divine command to "love our neighbours as ourselves," will be more worthily and generally appreciated than it is now. Can the hopeful believer in the certainty of human progress desire to witness anything more delightful than the endeavour of one human being blessed with health, striving in the spirit of brotherly love, to impart a portion of his own principle of

health to another who is afflicted with disease? abrogating self, and risking the personal hazard of a mesmeric communication with sickness that another may receive some benefit? We conceive this is “loving our neighbour as ourself;” and this is mesmerism. This, we emphatically repeat IS MESMERISM; the worthy object of which is the desire to do good to our neighbour, and the accomplishing our desire by the exercise of a natural faculty,—a faculty enabling the mesmerist to alleviate pain, to cure disease, and restore health to a fellow human being who is suffering. Mesmerists make wonderful cures, but they work no miracles. Nor are persons justified in inferring that the mesmeric agency is Satanic, merely because it produces extraordinary effects. “Are Christians anywhere taught that the Devil delights in doing good?”—are we told, on authority deserving reverence, that it is holy and good to cure a disease by a dose of calomel and salts, and wicked and damnable to do the like by exerting the mental and physical powers which an All-merciful Creator has bestowed upon us? Christian men

and women have been told and taught this by human worms no wiser than themselves; and some well-meaning people, blindly yielding their own common sense to the nonsense of others, have believed it. The raillery of fools or dishonest persons who scoff at mesmerism because they do not understand, or think their interests would suffer if they acknowledged its truth, we can afford to despise; but we regret it when serious kindly disposed persons are so misguided as to attribute to the devil one of the most powerful agencies of good possessed by mankind. Will any reasonable men declare to us, after calm reflection, that when we have succeeded in restoring to bodily health a suffering, afflicted fellow human being, when we have done this in the love of good, and in the hope and belief that we have done a good deed,—will they then tell us and expect us to believe them that we have done a damnable act? “But,” say these piously-disposed tremblers, “it is the soul’s health we are concerned for; Satan enables you mesmerists to cure bodies that he may snatch the patients’ souls, and your souls into the bargain.” Where is their

authority for this assertion? We know not, unless Satan has paid them a visit and let them into his secret; and if they assert on his direct authority, we humbly caution them to beware that the arch-deceiver is not cheating them,—that he is not making them his instruments to stay mankind from “*doing unto others as they would be done by*,”—from “*loving their neighbour as themselves* ;” that he is not ENDANGERING THEIR OWN SOUL’S HEALTH. The mesmerist has the same liberty of action which other human beings possess, and can admonish his patient for his moral and spiritual welfare, if he so pleases; or he may advise him to do evil if he chooses, and is depraved enough to do so; but this meddling with the moral principles is not necessarily included in the mesmeric practice, any more than it is in the practice of the Fellows of the College of Physicians, or the licentiates of the Apothecaries’ Company, who profess to cure disease by the exhibition of drugs. Those who think that mesmerism must needs endanger souls are in the error of ignorance. But it may be asked, are we assured that the agent

of the mesmeric action is our peculiar vital power or influence? can we prove the possibility of one human being imparting this power to another, by transmission or induction? The matter does not admit of that absolute demonstration by argument alone which may be requisite to convince a sceptical inquirer; but all, or nearly all, who have investigated the subject, who have satisfied themselves of the reality of the agency and its results, are of opinion that the mesmeric agent is the vital force, and that it can be and is imparted. Neither by argument alone, nor by reasoning and reflection would philosophers have arrived at a conviction that a magnet could be made to transmit its magnetic force to a piece of steel not magnetized; this truth was established by observation of the fact, and thus it is with mesmeric phenomena. There are no effects without efficient causes; the extraordinary cures effected by mesmeric action; the astounding phenomena, both mental and physical, occasionally developed under its influence, assure us that a most potent agency of some kind is exercised. The vital force is cer-

tainly the most potent principle associated with living organisms which we are acquainted with; it, therefore, seems more reasonable to consider this the mesmeric agent than to invent a hypothetical one for the occasion. His experience, his sensations, the exhaustion attending a long-continued mesmeric action, *exhaustion quite independent of merely mechanical exertion*, the difficulty, or even impossibility, of producing effects when this exhaustion supervenes, all prove to the mesmerist that he has parted with some kind of power in the act of mesmerising. The mesmerist, when redolent with health, strength, and animal spirits acts powerfully on a given subject; let him be deprived of these mesmeric essentials by illness or bodily fatigue, and he acts on the same subject feebly, or prejudicially, or not at all. We know that some identical or analagous effects to the mesmeric of the human organism may be induced by magnets, by chrystals, by peculiar galvanic arrangements; but this does not prove that the action of the human organism is a magnetic, a chrystalline, or a galvanic action; nor

does it prove that it is something totally distinct from the active principle of these inanimate agents. Before we can prove either proposition we must be prepared to show what the vital principle is, and what the solar influence is—what heat is—what light is—what terrestrial magnetism is—what electricity is—what causes chemical affinity; why these powers differ in their properties, how far they are associated, and when dis-associated; whether they are primary forces or derivatives, and if derivatives the primary from which they descend. The existence of the mesmeric power is a fact—reducible to absolute demonstration; the benign and curative influence of this power when properly exercised is another fact equally demonstrable; whatever name we may choose to designate the power by cannot alter or invalidate these facts. It is the verity of these facts which we are anxious to promulgate—mesmerism considered as a therapeutic agent. Viewing it as such we have called it a medicine, and will now briefly show what it will not do as a curative agent, and what it may be expected to accomplish.

Mesmerists perform no miracles—therefore *mesmerism* will not cure a disease which is absolutely incurable; but it will, even in such case, prove most useful to the sufferer, by procuring relief from pain, some appetite for food with power to digest it, and calm and refreshing sleep; the patient's life may be prolonged and existence rendered more endurable by its influence. A disease is not necessarily to be abandoned as incurable because the drug-prescribing faculty do not know how to cure it. Mesmerism has often put the faculty in the wrong, and the patients in the right, by curing diseases which have been pronounced hopeless. Indeed a large proportion of the diseases treated by mesmerists consist of cases in which the routine medical means have failed. In an organic disease which is past the stage of being curable by mesmerism, the power is still available as a comfort and a blessing to the sufferer; and even if it fail no harm is done, if the patient cannot be influenced he cannot be injured.

Mesmerism will not cause a new limb to grow in the place of one cut off, or shot off,

or lost by any accident; but many limbs have been amputated which might have been kept on as useful members, if mesmerism had been used to cure the disease before the application of the surgeon's knife became absolutely necessary.

Mesmerism will not renew or restore an internal organ when the structure of the organ is totally destroyed. Let sufferers, however, remember that organic disease is usually preceded by functional disease, and that mesmerism often speedily cures functional disease when drugs and other remedies fail. Cure the functional disease and the danger of organic disease is averted. In structural diseases many cures have been obtained by mesmeric treatment when the cases were considered hopeless; therefore, although in any given case it may be too late to obtain a cure, it is never too late for the sufferer to try mesmerism; if it does no good, it will do no harm; if it cannot cure, it may benefit the patient.

Mesmerism cures the afflictions classed as "Nervous Diseases" far more certainly and effectually than drugs. An ample supply

of undeniable testimony can be adduced to all desirous of knowing the truth of its efficacy in epileptic and hysteric fits, convulsions, troublesome cramps, spasms, and hic-cough, St. Vitus' dance, delirium, hypochondriasis, and insanity both in its chronic and in its incipient forms, manifested as queer fancies, restlessness and sleeplessness, melancholy and listlessness, or indifference to customary pleasures and pursuits, and excessive irritability of temper without apparent cause. In many of these affections it appears to act immediately and directly as a specific remedy. No kinds of disease are more trying and vexatious to the routine physicians than those called nervous. When depletion, counter-irritants, and drugs fail, as they generally do, to effect a cure, the physician cannot tell what to advise, and often declares the disease to be produced by the imagination and temper of the poor sufferer ; for he cannot assign a cause for the disease, nor can he prescribe a remedy. If he would study and practise mesmerism, he would be not only likely to cure his patients, but in a fair way to acquire some additional

knowledge as to the causes of affections of a nervous character. We believe the faculty would gladly make the mesmerists a present of the whole class, and bargain to acknowledge the utility of their agency in such cases, if the mesmerists would agree not to interfere with diseases which are curable under the drug-dispensing system. When fits arise from causes which mesmerism cannot remedy, it will still be found of utility; the severity and frequent recurrence of the fits may be greatly mitigated by its use; and the sufferer so far benefitted as to feel none the worse for the fits when over, and be happy and comfortable in the intervals.

PAIN. No person need fear pain if the influence of the mesmerist can only be impressed. Suppose you have a racking tooth-ache, a few movements of the mesmerist's hand takes it away. You have the misfortune to get burnt, try a little mesmeric manipulation and you feel no pain from it. You have head-ache; you have ear-ache; you have received a bruise, or a sprain, or a cut, or some other injury causing pain, try mesmerism and your pain ceases. You may have to

undergo a tedious and agonizing surgical operation ; do not fear—you shall never feel it. The mesmeric power can induce a deep, and healthy, and happy sleep, in which the mind takes no cognizance of that which is done to the body. It often happens that the wound heals by the first intention and no pain is ever felt, even when the patient is awakened ; but if pain becomes troublesome, put to sleep again and again, just as often as may be necessary. The mesmeric sleep is not dangerous ; no mischief need be apprehended from its frequent induction, or from the patient being kept for days at a time even under its influence.* It is not like ether—not like chloroform ; the mesmeric agent is not a poison ; it is a health-giving, a life-imparting power ; the *mesmeric sleep never killed any body*.

What woman need dread parturition, when rendered susceptible of this influence? If

* The writer once kept a patient asleep for a whole month, with the exception of a waking interval of about two hours and a half daily allowed for exercise and refreshment ; and the patient was greatly benefitted by this long sleep.

she wishes to keep awake and feel her pains there is no reason, perhaps, why her wishes should not be gratified: but if she is willing to escape suffering,—to allay the painful sympathy of an affectionate partner who will know that his beloved does not suffer,—if she is content to believe that the babe which will be given her when awakened is her own babe, let her be mesmerised; when once subdued by the mesmeric power the rest is certain. Poor, amiable, long, and patiently suffering partners! how little do we men know of your trials ere you can fulfil the great end of human destiny, and add one more to the number of those who are to succeed us in performing the ends, and uses, and duties, of humanity. Many of you—the majority—suffer severely from sickness when you assume the erect position after a night's rest: try a few mesmeric passes—a very few will generally suffice—which may be made by your husbands or some female friend, and your sickness is avoided for that time. Can any safe drug effect the like? If so, make it known ye College of Physicians! Publish it, Apothecaries' Company!

Keep not all your good things hidden from the multitude !

Gout, rheumatism, spasms, neuralgia, tic, head disease, heart disease, stomach disease, and all affections of the internal viscera have been successfully treated by mesmerism. It has cured cancer, external tumours and internal tumours, when other means have totally failed. No remedy has proved more successful in the early stages of phthisis and mesenteric disease. In all scrofulous affections it seems eminently calculated to be serviceable; for ricketty and weakly children it may be considered almost a specific. Striking cures have been obtained by its influence in cases of blindness, deafness, dumbness, and lameness. We have not space to enumerate the mass of diseases in which *mesmerism*, properly applied and steadily persevered with, has proved, is now proving, and will hereafter prove a blessing and comfort to the afflicted and suffering. We may sum up by stating that all functional diseases—no matter of what kind, class, or character—are within the reach of its influence. This we know is enunciating its power as a *universal*

remedy; and this the medical faculty will not readily admit. If it would cure one class of diseases—and one only—they would be more willing to investigate its claims; a universal remedy is quite beyond their category of curative agents. Its advocate they designate quack; and rightly so, perhaps, when the agent is in a bottle or pill box; but wrongly when the agent in question is *healthy human influence*. They believe and teach that human beings suffering from particular diseases are capable of imparting unhealthy influence to others apparently in health but disposed to receive the influence, and they can quote you facts by the thousand in support of this their belief. Though they never saw this influence pass from one to the other they believe in its transmission, and call it contagion; but when the mesmerist declares that a healthy influence can be imparted by one in a condition to give to another in a condition to receive, they, in their blind ignorance of the subject, contemptuously pooh! pooh! the averment as an absurdity—an impossibility, and the facts which might be quoted by the thousand

in support of the averment as "all humbug," as "impositions and collusions," or "effects of the imagination." If a prejudicial influence attends the absence of health, why should not a beneficial influence accompany the vigorous enjoyment of it? Why should the one be communicable in certain conditions, and the other not communicable in certain conditions? If the existence of unhealthy influence is considered a fact why should the existence of healthy influence be considered an absurdity?

The evidence adducible of cures, obtained by the application of mesmerism is as honest and sufficient as any that can be furnished in support of the success of the drugging, and bleeding, and blistering system. A man is sick, is well drugged and recovers; this is the simple fact of a medical cure: a man is sick, is mesmerised and recovers; this is the simple fact of a mesmeric cure. If mesmerism is a falsity, it is no power, it is nothing. When patients are mesmerised nothing is done, and they get well spontaneously. They try drugs, and get no better; they try mesmerism, that is, they try

“nothing,” or “an absurdity,” and speedily recover. Let the medical faculty affirm this as a large portion of that body does, and what inference will their patients eventually deduce from it? we presume that it is easier and cheaper to *get well spontaneously* and so dismiss the doctor and his drugs, and trust to “Dame Nature.” Will this suit the learned body?

Any sick or suffering persons who may have perused these few pages, and may wish to know more about mesmerism than our allotted space permits us to tell, are recommended to purchase a few numbers of “THE ZOIST,” published quarterly at Bailliére’s, 219, Regent Street. In this most interesting periodical they will find narrated cures of almost every kind of disease with which suffering humanity is afflicted, with the names and addresses of the patients appended, or where in some few cases the names are from motives of delicacy to the feelings of patients withheld, the reader will still find the name and address of the party communicating the case. Thus any inquirer has the opportunity of learning the truth, if he is disposed

to take the trouble. What more can the seeker after truth require? Anonymous communications have no claim to credence; but statements which are vouched for by physicians and surgeons of repute, by clergymen, barristers, and numerous respectable members of society, are at least entitled to a candid investigation before their truth is denied. It is more *easy* than *honest* to deny without such inquiry. In addition to the ZOIST, many talented works on animal magnetism or mesmerism, in the French, German, and English languages, may be obtained at the same publishers. A careful perusal of these works will place the question as to the reality and utility of the mesmeric agency at rest, in the mind of every reader who has not an unusual share of disbelief in the honesty and good faith of his fellow-beings. Much useful information may also be obtained from the same sources as to the nature of mesmeric phenomena and the methods of educating them; the writers not only give cases of mesmeric cures, but teach by what processes the cures were effected. When recorded testimony or

printed information may be desired an ample supply may be obtained at Bailliére's. When parties desire to receive mesmeric aid, or to learn how they may personally afford it to others, they will do well to seek the personal advice and instruction of those who have already obtained the practical knowledge and experience necessary to direct the successful application of mesmerism. Books afford general instructions; they cannot give the particular instruction necessary to manage a particular instance; they may fail to convey that confidence and earnest determination of purpose which is required to ensure success in a difficult case. Medical and non-medical mesmeric practitioners may be found not only in the metropolis, but in every large city, and in many villages throughout the kingdom. We cannot suppose other than that each and every one of them will be happy to give to afflicted parties who may seek mesmeric aid, such advice and assistance as may be deemed requisite.

The writer, in conclusion, speaking solely for himself, prefers to drop the customary

we, and use the egoistical pronoun *I*.

I do not feel justified in publicly giving the names and addresses of mesmerists in town, who would afford gratuitous advice, unless I had received especial permission from each, though I know such; but I here express my readiness to see any afflicted brothers or sisters, who will take the trouble to call on me, and give them the best advice in my power, to the full extent of my leisure and ability, as to the application of mesmerism, and this GRATUITOUSLY. More can hardly be expected from one individual; and in performing this I trust I may be found to have fulfilled my promise in the title of showing the sick and suffering “how to obtain immediate relief from pain, and a speedy cure in disease.”

G. H. BARTH,

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APPENDIX.

GENERAL mesmerism being often accompanied by the production of sleep and certain singular phenomena, should not be attempted by persons until they have attained the knowledge necessary to direct a prudent application of it; for it is to be recollected, that the mesmeric agency is a real power, and therefore, not to be played with or used heedlessly and recklessly. I have already directed how this knowledge may be obtained, but the application of *local mesmerism* can be safely attempted by any individual desirous of curing such ailments as tooth-ache and ear-ache, casual head-ache, burns, sprains, bruises, spasms, hic-cough, &c., &c. A few simple instructions, therefore, detailing the method of local application which I have found eminently successful in my own practice, may be usefully subjoined.

The first essential is to will the accomplishment of the object attempted; this is needful to the performance of all voluntary acts. A man desires to lift a weight, it is heavier than he anticipated, and the attempt fails; he now by an act of volition throws an additional supply of nervous energy into his arm, he tries again, and succeeds; this additional supply enabling the muscles to overcome the resistance. Let the person desirous of mesmerising attempt to throw a supply of this nervous energy into his arm and hand, he can do it; and if he makes a vigorous effort

he can project this same nervous force from himself and act on the nervous system of another by it. It is by this action that a local pain or disease may be removed. If you desire to remove a tooth-ache, point the fingers of one or of both hands to the affected part without touching, a sensation will soon be felt by the sufferer, as of a cold wind, or otherwise, as a warmth on the part; continue this a few minutes, then move your fingers, without touching, towards the chin, or towards the ear, down the neck and to the shoulder and then suddenly draw them off. Repeat this process, taking care not to draw the fingers back again near to the person of the sufferer; but remove them to some distance, then present them again, and draw them off as before. These motions of the hand are called mesmeric passes; remember that they are to be made in one direction (not upwards and downwards, or backwards and forwards, or you will be doing and undoing). If the pain is not removed by repeating this process some few minutes, present the palm of the hand to the affected part, very near but not touching; hold it there a few seconds and pay attention to the sensations you may experience in the hand. You will probably feel a hot or a pricking sensation in that part of your hand which is opposite to the seat of the pain in the patient. Now act just as if you believed your hand had a kind of magnetic attraction for the pain, and try to remove it from your patient by slowly moving the palm to the chin and suddenly drawing it away; or along the neck to the shoulder, down the arm to the extremities of the

fingers, and off. After repeating this a few times, if you are attentive, you will feel the hot or pricking sensation follow, or seem to follow your hand; do not lose it by moving the hand too fast, if you do, go back until you feel it again, then draw on (still feeling it) till you reach the shoulder, or elbow, or finger points, and then suddenly remove your hand with a jerk, as if you had drawn away a part of the pain and thrown it off; this, in fact, is what you will have done; return your hand to the part and repeat the process, and you will soon have the pleasure of hearing the patient declare the pain to be gone. This will often be quite successful in five or ten minutes; but sometimes the operator must continue for half an hour, or even longer; if the patient can feel the hot or cold sensation, like wind from his fingers, he will certainly succeed by persevering. The man who lacks patience and perseverance had better let mesmerism alone, he will make but a sorry mesmerist. The process had better be continued a few minutes after the cessation of pain.

For face-ache and ear-ache pursue the same plan as for tooth-ache; it is sometimes well in ear-ache to place a piece of linen or handkerchief over the ear; then take a deep inspiration, apply the mouth to the orifice, and gently breathe a current of warm air into the internal ear, continuing the expiration as long as possible. The natural heat communicated by the warm air from the lungs will often suffice to assuage severe pain; it is certainly far more efficacious than a warm poultice, or any artificial heat

of the same temperature; conclude by making mesmeric passes and attracting the pain away.

For head-ache stand before or behind the patient, as may be most convenient; then raising the hands above the head present the palms without touching, pass them over at a little distance, and you will generally feel a sensation of heat from the portion of the head affected. Hold the hand a short time over the hot part, and then draw down the head and neck to the shoulders and off, and repeat the process until the pain abates. Put the palms of the two hands together and place them over the head of the patient; then separate the hands presenting the palmar surface to the head, draw them off briskly and repeat. This is a de-mesmerising process; it cools the head, leaving a sense of lightness in it if continued for five or ten minutes, and should always be used to conclude with after mesmerising for head-ache.

Treat a burn as you would a head-ache, by trying to draw away the inflammation; but conclude by pointing the fingers to the place, and moving them about gently with a circular motion over it; this restores healthy action to the part burnt; a healthy protecting scab will be speedily formed if the part is denuded of skin. I have seen this take place rapidly; on one occasion in less than ten minutes.

A sprain may be relieved and speedily cured by first mesmerising with short passes over the place, in the direction of the muscles; then apply the palm of the hand, touching lightly, and draw the pain away; increase the pressure as the patient can bear

it, and repeat this mesmeric friction until the hoped for relief is attained. The friction is not to be up and down but all in one direction. Also, place a handkerchief on the part, apply the lips and breathe warm air upon it. When the pain is gone, if the part feels weak, strengthen by a few passes made vigorously and strongly. This process will do more to cure a sprain than any or all of the embrocations and lotions that are known to the faculty, or named in their pharmaceutical works. Severe sprains will often be cured in ten or twenty minutes by persevering with this process.

Mesmerise bruises as directed for burns; breathing and friction may also be successfully employed.

For spasms in the chest or abdominal region employ first breathing over the affected part, applying a cloth or handkerchief as directed before. Deep inspirations must be taken, and long and powerful expirations made. The patient will soon find the heat penetrate to the internal organs; after continuing the breathing for five or ten minutes mesmerise by passes with the fingers, and drawing away with the palm of the hand until relief is obtained.

For hiccough make a few strong passes with the ends of the fingers down the face and trunk, removing the hands some distance from the patient before returning them to the face; that is, the passes are not to be down and up again, but all down.

Prevent the distressing morning sickness incidental to pregnancy by downward passes, made as directed for hiccough, operating before the sufferer

assumes the erect position; or as soon (or before if possible) as any symptom of emesis is felt.

Whitlow, cuts, unhealthy sores, stings of insects, inflamed eyes, and similar ailments, may be greatly relieved or cured by local mesmerism. Sometimes the pains return after a short respite; when this is the case it is necessary to repeat the process; by perseverance the cure is in general soon rendered complete.

The above hints will give a general idea of the simple means necessary to relieve local pains and injuries. They may appear too simple to those who are ignorant of the subject; but however simple apparently, that speedy and effectual relief may be obtained by their employment is a positive truth. It may be humiliating to the members of the medical profession, whose self esteem predominates over their benevolence, to allow it; to believe, after years spent in acquiring the knowledge which shall enable them successfully to administer to the sufferings of their fellow creatures, that they possess a natural faculty more potent for the purpose, than any knowledge they have attained by their studies; and that they possess not this faculty *exclusively*, but *in common* with all other healthy fellow men. This possession in common it is, which calls forth the hostility of the profession. Those who practice medicine as a trade, must needs be hostile to the reception of a remedy which does not alone come from their own peculiar store-house; but the honourable members of an honourable profession, who exercise their calling as a mis-

sion of mercy, have but to investigate the subject in a truth-seeking unprejudiced spirit; they will not fail of arriving at a conviction of its utility; their benevolence will prompt them to be strong in the cause; they will rejoice at finding another power for the good of their fellow man already existing in their hands; they will imitate their worthy confreres who, learning the truth and despising all sordid dirty motives, have felt it a duty to promulgate and battle for that truth; and they will, if their veneration be active, feel thankful to the all-merciful and bountiful Providence, by which so great a blessing has been bestowed on us sinful and suffering creatures.

NOTICE.

THE rapid sale of this brief address, and the numerous personal applications which have been made to M^r. BARRY, in consequence of its perusal, afford gratifying evidence that much good may be done by explaining the utility of mesmerism to those hitherto ignorant respecting it. Mr. B., however, finds it necessary to add a few lines to the numbers of this edition remaining unsold, in order to correct a mis-apprehension which has arisen respecting his offer in page 29. He will cheerfully and gratuitously give advice to all who may seek it; he *cannot undertake to mesmerise ALL applicants gratuitously*. He has patients who are mesmerised without charge, but they are sufferers who have not the ability to pay for the service; those persons who wish his attendance must pay for it if in circumstances to do so. His fee is 5s. for each operation, to parties attending at his house; an extra charge if visited.

